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"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
ELI M. ERIKSEN, Director.
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HE, BEING DEAD, YET SPEAKETH

The Church of Rome is like a huge edifice having only one door. Before that door stand the Pope and his priests, and they tell all the people of the world that no one can enter Heaven except through their Church, and that no one can get into their Church without putting himself in subjection to the hierarchy. They cannot get into the Church without the aid of the priests, and then when they are in the Church they are told that they cannot approach God except through the priests again, and by doing what they command and believing those things taught from the altar and the confessional box.

In this way the tyranny of the Church of Rome is exercised to-day, with disastrous effect. The rule of the Empire of Rome, stern though it was, brought benefits to most of the

people who lived under it; but the sway of the Church of Rome has ever been a curse and a blight wherever it has existed. It is only necessary to mention Spain, Portugal and the countries of Central and South America in support of this statement.

The greatest duty of the Christian people of the United States to-day is to evangelize the Roman Catholics who surround them; that is, they should regard it as a great privilege to make known to them the way of life. They are not called upon to argue with them concerning the errors of the Roman system, or to reproach them for the evil deeds of priests or Popes. But they can, as they have opportunity, tell them of the power of Jesus to save them from their sins, and that they can approach Him without the aid of any priest or saint.

JAMES A. O'CONNOR.

"Potato in Eucharist Wafer?"

If it were not for the terrible nature of the spiritual—and temporal—bondage represented by Roman Catholic superstition, some of it, at times, assumes an almost comic aspect. The New York "Sun" of November 30, 1914, contained the following head: "Potato in Eucharist Wafers?—Clergymen, etc., are warned to see that Flour is Unmixed," and the article read:

"Dispatches from Vienna say that the Bishops have warned the clergy to ascertain personally whether the eucharistic wafers are made of flour unmixed with potatoes. The parish priests have been instructed to supervise the grinding of the wheat of which the wafers are made and not to use the ordinary flours used in bread making."

Now the priest either has the power to transform the wafer into "the body and blood, soul and divinity" of Christ, or he has not. If he has this power, what possible difference can the presence of potato starch make? And if the presence of some other element than "pure wheat flour" can vitiate the miracle —or rather prevent its performance—what guarantee can any priest have at any time that one or more grains of foreign matter—such as sugar, or salt, for example—have not accidentally got into any particular wafer? Of course, there is nothing in the Bible about the consecrated wafer at all, so that this ab-

surdity, like the institution itself, must be the creation of the Roman priesthood.

Can there be any greater condemnation of the whole scheme of Roman Catholic education than the fact that it creates an attitude of mind that can give any serious credence to the teachings of such men?

Concerning Alcoholic Content

A friend of Christ's Mission recently sent this letter to the Editor of the New York "Evening Mail:"

"Sir—Under the rather startling caption, 'Scrapping the American Constitution,' you quoted, last evening, "America" as charging that 'the abuse of politics by Prohibitionist leaders to promote their campaign of religious intolerance has deprived Catholics of the right to perform their essential act of divine worship in that State.' Lower down we are told that the chancellor of the diocese has had to file a petition for writ of mandamus against the public carriers who, in pursuance of the constitutional provision, refuse to accept shipments of wine for altar purposes.

"If these statements mean anything at all, they mean that for the due performance of the sacrifice of the mass, the wine must of necessity be of sufficiently high alcoholic content to bring it within the operation of the Prohibition laws. And the practical question arises, Why should this be so?

"To mention one or two points:

"1. In the mass the priest transforms the consecrated wafer and the wine into the actual body and blood, soul and divinity of Christ. This is conceded, as it is the doctrine of the Church.

"2. This transformation is really a miracle—certainly no one but a Roman priest could effect it—indeed, no one else would ever think of attempting to do so.

"3. Why should the alcoholic content of the wine form an essential element in the performance of the miracle?

"4. What is the lowest percentage of alcoholic content required by canon law to make the miracle possible?

"5. Who first fixed this content, and how was the figure arrived at?

"To an outsider—especially one who remembers that Christ turned water into wine, and that *Sacerdos alter Christus*—"the priest another Christ"—is an official Roman Catholic phrase, it seems passing strange that the miracle-working power conceded to be possessed by a priest of Rome at mass should be limited by any such prosaic obstacle as the percentage of alcoholic content. "T. C."

Oct. 27, 1917.

MY ESCAPE FROM ST. MARY'S MONASTERY, DUNDEE, SCOTLAND

BY E. M. ERIKSEN, DIRECTOR OF CHRIST'S MISSION.

Knowing that Brother Patrick was left alone in the house, as all the others had gone to the church, I took courage and dared the Superior to strike me, saying if he did I would strike back, and I said: "You have treated me worse than a farmer would his cattle. I demand to see my confessor—and that to-day."

BROTHER JAMES, MY SUPERIOR.

I knew he could not refuse this, and the simple fact that I made this demand—and in this peremptory manner—had the effect of calming him down. Also he may have thought I was on the verge of repentance. If so, he was sadly mistaken. My only reason was that I wanted to get a doctor through him, because I was ill through my confinement, and I feared that if I were put back in that cell I might either go into consumption or lose my reason, as many a monk and nun had done before me.

Just then the bell of St. Mary's Church called us to the children's mass, and the thought of being left alone in the house filled me with joy and the hope of obtaining my freedom during the absence of the Brothers, because at least one must always remain in a house where the Blessed Sacrament is reserved on the altar. The Church teaches that it is actually Jesus in Humanity and Divinity. It is certainly strange that a human being must be in the house to look after Jesus in the tabernacle; for does not Jesus bear the title of The Good Shepherd to show that He looks after us? Rome tells us that He is in the secret places, but Jesus says, believe them not (Matt. xxiv).

However, my hope of being left alone that day was dashed when the Superior told Brother Patrick to get up and take care of Our Lord in the house, and said to me, "You come with me to the church." I had never been to 10 o'clock mass before with the children; and once more my hopes rose as I thought I might run out into the street while the Superior looked after the children. On the way over the yard I planned how I should do this, but my scheming came to nought when I was told to go up beside the organist, far away from any exit from the building. From where I sat I looked down on hundreds of little children counting their beads while the priest said mass.

"My heart was burdened with grief and sorrow, as once more I heard the Master say: "Come out and preach My love to My little ones." I bowed my head and buried my face in my hands, and prayed: "Oh, hasten the day of my liberty, for Thy dear name's sake, that I may tell the children of Thy dying love!"

When mass was over the Superior made a sign to me to come down and go home. Never before in my life had mass seemed so empty to me. In spite of all its ritual and splendor,

THE PRIEST SAYING MASS.

The blood of Jesus is supposed to be in the cup. The Holy Ghost and the Father are seen above. The priest is supposed to have the power to turn every drop of wine to be found in the world into the blood of Jesus; also every loaf of bread to His flesh.

song and music, it seemed far from the beauty of God that might be upon us through Christ Jesus. To me the mass was a perfect mess in which no one could find salvation. In me that day the real salvation of God was a spring of living water bubbling up more than ever. No one can ever realize the anguish and sorrow that a soul passes through before the bonds of priestcraft, idolatry and superstition are broken and the soul is made free.

HOSTIE DE NOËL
Pour nous sauver son éternel amour
Le fait renaître et mourir chaque jour
O douce croyance!...
Oui, sous l'apparence
D'un pain qui n'est plus,
Tout brûlant de flammes
Il donne à nos âmes
Le Pain des Élus...

THE CONSECRATED HOST, SUPPOSED TO BE JESUS CHRIST.

On my way across the yard, I heard the sound of music and singing. It was the Salvation Army, once more the instrumentality of bringing the message of redemption to my hungry soul. It was sixteen years since I had heard them sing and preach in my homeland. Scene after scene came up before me. Regrets, doubts and fears came upon my soul like a flood. Satan and all his hosts seemed to be arrayed against me, making the walls seem higher and the spikes on our gates look sharper than needles. Condemnation, damnation, perdition, Hell itself flashed

before me like lightning, and the sound of the Superior's heavy bolts behind me filled me with horror.

Then I heard a loud and penetrating voice the other side of the wall saying: "Come, sinner, to Jesus, no longer delay," and then came the chorus: "The Lion of Judah shall break ev'ry chain, and give us the vict'ry again and again."

This was enough for me, and put to flight all the enemies of my soul that were assailing me. I forgot that my Superior was behind me, and fell on my knees. With tears in my eyes and a cry from my heart, I asked God to break every chain and set me free. But before I could finish my prayer the Superior thrust me into the house, saying that the next thing for me would be the lunatic asylum.

I was then sent to the scullery to wash the dishes from the breakfast table and help prepare for dinner. I realized more than ever that God is no respecter of persons or places. On the high altar of St. Mary's Church He was but a hand-made cake; in my heart He was Lord of lords and King of kings, and His presence filled the little scullery with glory. I was carried away into His presence till my singing was heard throughout the monastery, and the Superior called upon me to stop.

The dinner about to be served was a specially fine one to make up for the poorness of the breakfast. There were soup, roast fowls and meat, four kinds of vegetables, two kinds of pie, beer, wine, coffee and liqueurs on the table. Poor Brother Patrick got mad drunk and was compelled to stand up and make a speech to make his listeners laugh.

The dinner ended in disgrace for many of the Brothers.

Brother Andrew, the former Superior of the house, was a gentle, good-natured man, who liked to see the Brothers treated kindly; and he had said a few words in my favor to the Superior that had led to a quarrel with the Superior. He did not come home to dinner that day, but remained in St. Joseph's School. When the meal was ended there was a visit to the Blessed Sacrament (Jesus), the saying of three Hail Marys, and then half an hour would be spent either in walking in the garden, or resting on the bed, as a recreation.

September 30 came, and I remained in bed when the bell rang at 4.30 a. m., but half an hour after the Superior was

at my bedside, pulling me out and saying: "You are a lazy fellow! If you could get up yesterday, when it was a feast day, you can also get up to-day!" He seemed to have forgotten that it was by his own order that I had left my cell. I resisted his efforts and demanded to see a doctor; the fact that Brother Patrick was also ill made him the more willing to comply, and after breakfast we saw Dr. Tierney (a Roman Catholic), and in the presence of Brother Patrick I told him of the cruelty that the latter had shown in his treatment of me. The doctor said that he must stop that kind of thing, and that I must remain in bed. I said that would not be possible unless I had a certificate from him to that effect. As I talked to the doctor Brother Patrick pulled my coat to prevent me from telling too much; but a copy of the doctor's certificate will furnish good evidence of the need of public inspection of Rome's costly Paradises shut in by high walls, and duly provided with bolted doors and barred windows, called monasteries and convents.

Returning to the monastery I put the certificate in my stocking, and told Brother Patrick to tell the Superior that I had to stay in bed until the doctor should come to see me. That prevented me from being put back in the dirty cell where I had spent several weeks. I was now in my cell in the large dormitory, the first to the right inside the door.

October, the month of the Holy Rosary, had begun, and a bundle of tissue paper was given to me, out of which I was to make flowers for the altar of Mary during the month. So for a fortnight I was in my cell making these flowers, but those long days were for me days of prayer and meditation.

In that time the doctor only called once. I asked him to help me to get home. But he said: "You are not fit to travel so far. Wait till you feel better, and then we will see what can be done. But you must stay in bed till I come again, and if you take the medicine I have prescribed you will be all right again."

No pen, no words, can describe the agony through which I passed during those days and nights, but at last came the dawn of the 15th of October!

(To be continued.)

1517—THE GREAT REFORMATION—1917

The Federal Council of the Churches of Christ in America has sent out the following tentative draft of resolutions, to be adopted at meetings held in commemoration of the Great Reformation of the sixteenth century. Many readers will doubtless be somewhat surprised at the figures given in the fourth paragraph:

"*Whereas,* The year nineteen hundred and seventeen is the four hundredth anniversary of the Reformation, to which we as Protestants owe so much light, liberty and other blessings of the Gospel, the following resolutions are adopted as the expression of our faith and the testimonials of our hearts:

GRATITUDE TO GOD.

"*Resolved*—1. That we express our deepest and heartiest thanks to Almighty God for bringing about by His Providence and Spirit the great religious movement of the sixteenth century, known as the Protestant Reformation. We thank Him that He inclined the hearts of our fathers to accept its doctrines and so bequeathed to us the heritage of a pure scriptural faith. We thank Him that our religion is not one of form, but of the heart and spirit; not one of fear, but of the love of God as manifest in Jesus Christ; not of any human being, but of Christ and Him "crucified." We also thank Him for all the light and liberty that has come to us from Protestantism and for its inestimable blessings of civil and religious liberty.

OUR EVANGELICAL PRINCIPLES.

"2. Though four centuries have elapsed, we reaffirm our faith in the great evangelical principles of the Reformation, especially in the distinctive doctrines of Protestantism, namely, the supremacy of the Scriptures, justification by faith, the completeness of Christ's atonement, the priesthood of all believers and the right of private judgment. We believe that they are still the cardinal and vital principles of our Christian faith and will lead ultimately to the world's regeneration and salvation.

UNITY OF PROTESTANTISM.

"3. We emphasize the essential unity of Protestantism, that although Protestants are divided into different Churches and denominations, yet between them there is a real, inward, deep

and vital unity—a unity that is free, spontaneous, individual and spiritual—that gives greater elasticity and liberty than is possible by any formal mechanical union. We rejoice that Protestants are co-operating to-day in great world alliances and national federations of Churches and that the spirit of harmony, fraternity and co-operation is everywhere prevalent. This growing manifestation of the unity of Protestants is a mighty force, which, while conserving varieties of belief and ritual and government, yet brings 200,000,000 of persons together for the future conquest of the world for Christ.

MARVELOUS GROWTH.

"4. We call attention to the increasing growth of the Churches of the Reformation. Never have they grown as at present. In foreign mission fields they have become, within the last century, a mighty world-conquering force. There has also been great increase within Christian nations, greater than in either the Roman Catholic or Greek communions. 'The Rock' (a British church paper) declares that 'during the last hundred years, while the Roman and Greek Churches have doubled their members, the Protestants have quadrupled them. In Europe the Roman Catholics have increased in a hundred years from 80,000,000 to about 160,000,000, the Greek Church from 40,000,000 to 83,000,000, the Protestant Church from 37,000,000 to 134,000,000. We believe that this continually increasing growth is a sign of the Divine favor and blessing on Protestants, and is a harbinger of the conversion of the world to Christ and of that millennial reign when He, whose right it is, shall everywhere reign."

PATRIOTIC ITALIAN PROTESTANT PASTOR

The Philadelphia "Public Ledger," says (Sept. 21, 1917) that the Rev. Louis A. Olivieri, local preacher at St. Paul's Italian Methodist Episcopal Church, who is an Italian and a clergyman, has joined the colors.

He has enlisted in the hospital corps of the First Regiment of West Virginia. He will soon be in France. Three other young men of St. Paul's Italian Church also have enlisted. The names of the four young men are on St. Paul's "Roll of Honor."

CATHOLIC PRIESTS AT THE FRONT

"The Literary Digest," of September 22, 1917, published a lengthy article from the Boston "Transcript" about Catholic priests on the Western war front which contained several items not only of interest, but of real significance, all of which does not lie on the surface.

To begin with, the French army contains no fewer than 25,000 priests and theological students, serving as ordinary *poilus*—not chaplains, but "simple soldiers by universal military service law, without choice, in the name of equality." But at the same time, many, if not most of them, hear confessions, give absolution, and afford what spiritual consolation they can, whenever an opportunity occurs.

Deputy Groussau, it appears, has stated in Parliament that 2,500 of these priests have already given their lives for their country, and out of 600 Jesuits, 120 had fallen, while other sections of "religious" and Christian Brothers have lost in like proportion to their numbers.

To those who know the truth as it is in Jesus, and who enjoy the experience of certainty that they are "saved," and delivered from the dominion of sin, and that the way to that experience lies through "repentance"—in the evangelical sense of the word—and faith in Christ as a personal Saviour, some of the paragraphs will throw quite a strong light on the difference between their experience and the "religion" of Rome.

As to confession and absolution, for example: One of these priests "is marching with his section to the trenches. A soldier, a peasant, edged in and marched beside him, saying, 'I would like to take communion to-morrow morning. One never knows what will happen here. Can't I make my confession now?'

"The priest said, 'Go ahead'; they walked together. The man, walking, said his prayers, and then, for his confession, just pronounced three letters—"R. A. S."—which is the telephone and wireless formula in war for "rien à signaler," or "nothing particular to report."

"'What,' said the priest, 'you mean that you've done nothing wrong, have nothing on your conscience?'

"'What could I do wrong here?' asked the soldier. 'I am too dog-tired, marching, grubbing in the earth and fighting. When

I get time to rest, I sit and think about my wife and kids, home on the farm, or else I sleep. That can't be wrong.' The priest said: 'No, that can't be wrong,' and gave him absolution as they walked.' "

Absolution for what? is the natural question that arises in the mind of anybody who knows that "the Blood of Jesus Christ His Son cleanseth us from all sin."

Another paragraph: " 'We were eleven in the trench,' he said. 'All our officers had been killed, except the sergeant, who was a priest. We were waiting for the signal to leap over and charge. The sergeant said: 'Now, boys, you know I am a priest. Say your act of contrition, and I will give you absolution.' So we knelt and he did it; and we all jumped out together. We went eleven and came back four; and the priest was not among us."

Two communications written by priests are quoted, in which each of the writers speaks of holding up his crucifix—in one case before the dying, in the other before the living. Holding up a *dead* Christ! What a pity that those men, instead of presenting a dead Christ on a crucifix, were not able to talk about a *living* Christ, able to save in the hour of danger, able to keep in the hour of peril and able to transform sudden death into sudden glory!

But Rome does not anywhere hold up a living Christ of power and love and grace before the people. He is always, in pictures and statues, either a dead Christ on a crucifix or a corpse being placed in a tomb or an infant in his mother's arms, unable to do anything for himself—much less for anybody else.

One more, and of a slightly different character, but of no less significance.

One priest—an abbé—wrote: "I love this life, and I seem, *for the first time, to be fully a man!*"

He had found out something, during his close contact in everyday life with other men, of the extent to which he had suffered loss by the restrictions placed by his church on his reading and on his thinking. He had realized, to some extent, at least, how the whole result of the training he had received for the priesthood and the narrow, circumscribed orbit of thought and of ceremonial in which his life had been lived had dwarfed his personality and curtailed the exercise of the mental and intellectual powers with which God had endowed him.

One may be quite sure that when he wrote those words he was feeling very far from being an exemplar of the phrase, *Sacerdos alter Christus*—"the priest another Christ"—which he had doubtless been taught as expressive of his holy office in connection with saying mass and granting absolutions. He was killed ten days after writing the words quoted above, but we may be sure that if he had survived the war he would have gone back to his home town a very different man and a very different priest from what he was when he went to the front.

Religiously, his Christ was a dead Christ and he knew nothing of conversion and the change in relationship to God that it makes from that of a rebel to a child, although up to the light he had, he was undoubtedly not only a pious man, but a spiritually-minded man. But he knew nothing of the Eighth-of-Romans experience either for himself or others. This is what he wrote about those who had fallen around him to whom he had given the best he had:

"It is such a joy to feel, as much as one can feel, that most of those who fell were in a state of grace, raised to the highest moral level that they could attain, united by their humble resignation to the divine sacrifice."

Surely all converted readers of these lines should—if they have never yet done so—take it as part of their duty as servants and soldiers of a living Christ to do all that lies in their power as individuals to give the good news of salvation to those of their friends and neighbors whose only idea of any sort of "salvation" is tied up to "saying acts of contrition," "absolutions," and a dead Christ on a crucifix.

How different from the triumphant peace and joy of evangelical religion are the words of the priest last quoted! The "divine sacrifice"—a dead Christ, offered daily in the form of a consecrated wafer; "united by humble resignation" instead of union with Christ by the experience of having been "born again," and having nothing better in front of those who fell "in a state of grace" than immediate entrance upon the pains of Purgatory. How different from the triumphant words of St. Paul, the result of his experience of the transforming power of a living Christ: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which

giveth us the victory through our Lord Jesus Christ." These joyful words of triumph fittingly embody the victorious finish of a life made victorious over sin, the world, the flesh and the devil by the indwelling of the resurrection power of a risen, living Christ. These poor French priests knew nothing of this and therefore could not tell others about it. But heavy responsibility will rest on those who possess it, and do not try to share the blessings that they enjoy with those who have never even heard that God has any such experience for them to enjoy.

A CATHOLIC "CENTRUM" IN WASHINGTON

Under the caption "Centre Party Now Due in U. S.," and the sub-head, "German Catholics Point Out Need of Christian Influence in Politics," the Brooklyn "Tablet," September 1, 1917, reports the following paragraphs from a set of resolutions adopted the previous week by the German Catholic Central Verein in their annual convention at St. Louis:

* * * "There is in the predominant tendency of centering all thoughts and activities on the war this ever more clearly recognizable danger that the attention of the people will be diverted from other phases of public life. Even now there is a noticeable decrease in the attention given to charitable endeavor. The legislation so laboriously achieved safeguarding workmen, women and children is being set aside more and more. A certain indulgent tolerance is beginning to manifest itself towards a laxity of public morals.

"We appeal to the Catholics of our country to combat with all their might these and similar tendencies arising from the state of war. They must not, however, allow themselves to be led to yield to extremes by the embitterment spreading among the masses. *We have always been conscious that none of the existing political parties satisfies our ideals.* Nor is there hope of betterment expected from Socialism, much less from Syndicalism (I. W. W movements), which to-day gives tangible proof of the dangers against which the resolutions of the Central-Verein have for years past warned.

"It is therefore incumbent on all who have at heart the genuine welfare of the people, and who believe in the possibility of heal-

ing the wounds of society to continue in consistent and systematic labor and, undismayed by the turbulence of the times, to keep *their vision focused on the final goal of social reform, which is to be obtained by the realization of the ideas of Christian Solidarism.*

"As a consequence of the experiences of the past few years we hope to witness a party which will represent the best American traditions and which will deserve to be called a Christian Social party because of the principles it champions." (Italics ours).

These last sentences afford clear evidence that the Roman hierarchy now considers itself sufficiently strong in both houses of Congress, in its numerous office holders in important strategic positions not only in Washington, but throughout the country, to came out more boldly than it ever has done before, as a political force. In Germany the Catholic Centrum holds the balance of power in the Reichstag, and promises to have much greater influence in the Empire than we should like to see exercised by representatives of the Pope in Washington. At the present time its influence in Germany is being used in the direction of peace. But it must be remembered that an early peace would be of more real value to the Pope than to anyone else in Europe. If we ever see a Catholic Centrum in Washington we can rely upon it that every national and international problem and situation will be measured by the standard, "How will the Church be affected?"

STANDARD FOR CATHOLIC POLITICAL CANDIDATES.

Fortunately both for Roman Catholics who desire to hold public office and for non-Catholic voters who think that a man's "religion" is not worth considering on election day, Cardinal O'Connell, of Boston, on May 1, 1910 in a speech at Lowell, Mass., and on the editorial page of the Boston *Pilot*, May 7, 1910, set a standard by which candidates of his Faith can be measured.

The speech at Lowell, before the American Federation of Catholic Societies, consisted largely of a vituperative vilification of Mr. John Callan O'Laughlin because that member of the Roman Church had justified Colonel Roosevelt's refusal to accept Vatican dictation as to whom he should, or should not, visit when in Rome. Cardinal O'Connell (who had not then received the red hat) said, among other things: "We know that the Catho-

lic Federation will keep out of public office such men as O'Laughlin," and, "if we cannot be represented by men who sincerely and honestly stand with the Church, then rather than have such types as this O'Laughlin misrepresent the Church's principles and our most sacred sentiments *ten thousand times not to be represented at all*" (Boston *Post,* May 2, 1910). The italics are ours.

In the *Pilot* (Cardinal O'Connell's organ) of May 7, in an editorial on "loyalty" are these paragraphs:

> The loyal Catholic stands squarely with his spiritual leaders in *everything* (italics in *Pilot*). We are not now speaking of the cold-blooded believer. We are speaking of the loving child of faith. The one will be constantly quibbling, the other magnanimously faithful. The one will be using foot-rules and tape-measures. The other reaches conclusions by intuitions which despise mere calculations in the interests of God.
>
> The one is perpetually measuring his little brain and his village wisdom with the Church's giant minds. The other is proud to stand with those he loves to look up to. The one is perpetually whining about infallibility and its limitations. The other says infallible or not, until proven false by the Church itself, I stand with the Pope's wish, with Rome's action, with my bishop's attitude, with my pastor's views.

On the same page of the *Pilot* we read that the Lowell address of the (then) Archbishop "was the final word upon a very absorbing matter," and that "it was a word of authority, as well as the word of one who knew his ground, and who spoke openly after long and careful deliberation," and in the next column that "He (the Archbishop) said that such nominal Catholics (as Mr. O'Laughlin) would never be elected to represent the interests of real Catholics."

Whether all the Roman Catholic Senators and Representatives in Congress and all their co-religionists in public office throughout the country measure up to the Lowell standard no man knows; but the whole American people should be grateful to the Boston Cardinal for defining the right kind of candidate as a man with four distinct masters to whom obedience comes ahead of his duty to his constituents and to the American people.

The Gospel in the Douay (Catholic) Bible

[The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."]

Jesus Christ never said a single word about Purgatory.

To the repentant thief suffering beside Him on the Cross He said:

Amen I say to thee, this day thou shalt be with me in Paradise (Luke xxiii: 43).

After He and the Apostles had observed the feast of the Passover, He told them that He was going to leave them: "As I said to the Jews: Whither I go you cannot come; so I say to you now."

They naturally felt very sad about this, and the Saviour of the World, whose heart was always full of compassion and sympathy, began to comfort them. And the loving Heart of Jesus goes out to-day to all mankind, and to each reader of these lines in particular, not only with the same pity and sympathy in the hour of sorrow and bereavement, but with the same mighty power to comfort and console all those who live in personal fellowship with Him, and who have already proved His power not only to forgive sins, but to keep His people so that sin no more dominates their lives.

This experience is a purely personal one and has, in itself, nothing to do with any religious organization, or any creed of any kind; indeed, a man can possess this experience without being a member of any Church at all, but when he comes into this experience he is likely to look round and seek the fellowship and association of other people who enjoy the same blessing.

But it is the personal experience arising out of a personal transaction between the soul of the individual and Our Blessed Saviour that counts.

And *without* that personal experience no membership of any religious body is of the slightest value in the world—so far as God is concerned.

Now Jesus felt deep sympathy with His disciples over the sorrow they felt when He told them that He was about to leave them, and He knew, also, that they could not but remember that He had told them beforehand that He would die—and that by violence.

In John xiii: 33, He had told them, as quoted above, that where He was going they could not come. But in John xiv: 2, He tells them that though they cannot go with Him now He is going to "prepare a place" for them to which they shall follow Him in due time.

The Fourteenth chapter of St. John begins thus, and the words are addressed as directly to every reader of these lines, as they were to the perplexed and sorrowing Apostles to whom they were spoken:

Let not your heart be troubled. You believe in God, believe also in me.

In my Father's house are many mansions. If not, I would have told you: because I go to prepare a place for you.

And if I go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be.

And whither I go you know, and the way you know.

Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

Then in the 27th verse of the same chapter Jesus says:

Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

And in the 33d verse of chapter xvi He said:

These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

If this last verse means anything it means that Christ has, by His divine power as the Son of God, "overcome"—completely triumphed—over sin; and that His disciples—you and I—by our union by faith with Him, also are delivered from the guilt and condemnation of sin, and therefore have peace.

That is the experience of the writer, and it is God's will that every man on earth should possess it.

If Christ had known anything about Purgatory surely He would have mentioned it in John xiv: 2. He would have said, "I go to prepare a place for you—*when you get out of Purgatory,*" or something like that.

The third verse should have concluded: "that where I am you also may be—*when the purification of your souls has been completed by the fires of Purgatory.*"

And the sixth verse should have said: "No man cometh unto the Father, but by me—*and even then only after enduring the pains of Purgatory, because my sacrifice on Calvary was not sufficient to make a complete atonement for sin, even though I am the Lamb of God who taketh away the sins of the world.*" (John i: 29.)

And John xvi: 33, should have read thus: "These things I have spoken to you that in me you may have as much peace as you can enjoy in view of the fact that, after death, you must suffer the pains of Purgatory for years and years, in order to complete the efficacy of my sacrifice on the Cross for your sins. Although I am the Son of God, my atoning death will not fully satisfy the claims of the Divine law or vindicate the Divine justice, so you will have to finish up for yourselves that part of your salvation that I have not been able to complete."

In "The Converted Catholic" for March, 1892 (Vol. IX, p. 48), Father O'Connor published the following quotations from a book, entitled "Purgatory and the Purgatorian Arch-Confraternity," by Rev. Michael Muller, C.SS.R., New York, 1891. From page 37 of this book the following quotation is given:

"An Englishman named Drathelmus, a good, honest man, died, and by permission of God rose again for the salvation of many. He said that immediately after his death his soul was conducted to purgatory by an angel. It seemed a deep valley of great extent, filled one side with fire and flames and on the other with snow and icebergs. 'And I saw,' continued he, 'a great number of souls horribly tormented, being tossed from the fires to the snows, and from the snows to the fires, thus passing from the most extreme cold to the most excessive heat without having a moment of rest. I was so horrified at this sight that

I believed it was hell, so dreadful were the torments. But the angel told me it was purgatory, where the souls of the just expiated their faults again.'"

On page 76 of the same volume we find that the book from which this quotation is made could be obtained gratis at the Redemptorist Church, 173 Third Street, New York. The "Rev. Father Rector" of the church desired to obtain members of the "Purgatorian Society," which offered the following benefits, among others, to those who paid 50 cents a year as an "annual contribution;" but a payment of $10 would free the investor "from all further contributions." Under Rule 6 "the name of any person, whether living or dead, may be enrolled for membership. Among other advantages offered to members were these (italics Ed. "Con. Cath."):

"1. As an active member of this society you are, as it were, in the ark of Noah, in which you will find refuge from the deluge of temptations and sins.

"2. You will feel anxious to avoid venial sins, and subdue your passions.

"3. You will feel induced carefully to *practise works of penance to cancel* the punishments *due to your sins.*

"13. You *assist,* as it were, Jesus Christ *to complete* the work of redemption in those souls who are detained in purgatory and you *are instrumental to His justice giving way to His mercy.*"

(Parenthetically it may be pointed out that in John iii: 17, it is specifically declared that

God sent not his Son into the world, to judge the world, but that the world may be saved by him.)

"18. You shall not have to pass through purgatory, *or at least you will not stay there very long.*

But the Catholic Bible itself declares the completeness of the atonement made by Christ on Calvary in Hebrews x: 10:

We are sanctified by the oblation of the body of Jesus Christ once.

And verses 12-14:

But this man offering one sacrifice for sins, for ever sitteth on the right hand of God,

From henceforth expecting, until his enemies be made his footstool.

For by one oblation he hath perfected for ever them that are sanctified.

And verses 16-18:

And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them:

And their sins and iniquities I will remember no more.

Now where there is a remission of sins, THERE IS NO MORE AN OBLATION FOR SIN.

In these three verses are to be found:

1. The change of heart by outside Divine power that causes a man always to remember the laws of God and gives him the power to keep them.

2. The complete forgiveness of God for all the sins of the past to those who accept Christ as their personal Saviour.

3. The atoning sacrifice of Christ on the Cross was complete in itself—was for all men, and was offered ONCE FOR ALL TIME.

The word "Gospel' means good news, and here is good news for all Roman Catholics—the true Gospel of our Lord and Saviour Jesus Christ in these six verses from the Catholic Bible, approved by Cardinal Gibbons!

No wonder that Pope Leo XIII, in his Apostolic Constitution *Officiorum ac Munerum,* Jan. 25, 1897, said (chapter III):

"As it has been clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without any distinction, more harm than utility is thereby caused, owing to human temerity: all versions in the vernacular, even by Catholics, are altogether prohibited, unless approved by the Holy See, or published under the vigilant care of the bishops, with annotations taken from the Fathers of the Church and learned Catholic writers."

But against the words of Pope Leo XIII can be quoted the words of Christ Himself (John v: 39):

Search the scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me.

PURGATORY

For the information of those of our readers who only regard Purgatory in the light of a gold mine for providing money to fill the coffers of the Roman hierarchy the following statement from "The Catholic Encyclopedia," vol. XII, p. 575, may be of interest: "Purgatory, in accordance with Catholic teaching, is a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions." On p. 578 we are told that Pope Gregory the Great speaks of those who after this life "will expiate their faults by purgatorial flames," and he adds "that the pain will be more intolerable than anyone can suffer in this life." Following in the footsteps of Gregory, St. Thomas teaches (IV Dist. xxi, q. i, a. 1) that besides the separation of the soul from the sight of God, there is the other punishment from fire—una pæna damni, in quantum scilicet retardantur a divina visione; alia sensus secundum quod ab igne punientur." St. Bonaventure agrees with St. Thomas and adds that this punishment by fire is more severe than any punishment which comes to men in this life: "Gravior est omni temporali pœna, quam modo sustinet anima carni conjuncta."

The Brooklyn "Tablet," Nov. 1, 1913, says:

"Had we the privilege of taking one look into Purgatory, we should never cease to pray for the poor souls, especially for those whose ministrations to us in days gone by make such prayers now our duty. In some places, including cities where the ringing of church bells is not prescribed, the tolling of the *De Profundis* is a daily reminder of what should be a daily act of loving gratitude. The few seconds of time that its recitation entails may hasten by years of our computation the entrance into Heaven of the soul we would most dearly love to know to have entered there! For November, at least, let us add the *De Profundis* to our evening prayers."

The Boston "Pilot" (the organ of Cardinal O'Connell) tries to inject a slight element of cheerfulness into this gloomy future for all Catholics in its issue of Oct. 31, 1914:

"What a wonderful moment it is in Purgatory when it catches

the sound of the supplications of the whole Church militant and triumphant! Surely the man who lets All Souls Day go by without many a prayer for his dead ones has little living faith. Not only should the sense of justice and charity move him, but even a regard for his own future. Some day, and it is not so far away, we may be in Purgatory suffering. Those whom we have helped to Heaven will then help us. That one thought to make for ourselves friends at court ought to stir us to an unceasing devotion to the holy souls."

That people who believe these pronouncements should feel a good deal of anxiety as to both their own future and that of their relatives is quite easy to believe, and every now and then the newspapers supply visible evidence of the effects of this anxiety in their paragraphs dealing with the wills of deceased Roman Catholics. Readers of last month's magazine may have noticed that the Director of Christ's Mission, in the story of his monastery life, referred to two brothers who had sacrificed practically their whole lives by joining the Little Brothers of Mary in order to mitigate the supposed sufferings of their parents in Purgatory. And it is extremely probable that that father and mother were good, decent people—sinners, of course, before God—against whose character in their daily lives no one could speak a word of reproach. One of the most conspicuous recent cases of money left for masses to be said for the purpose of the "repose of the soul" of the testator and some of his relatives is that of Mr. William J. Kelley, of 318 Woodward Street, Jersey City, at the time of his death clerk of the Second Criminal Court, who died May 18, 1916. The will was dated April 22, 1916, and was accompanied by a codicil, dated a week before the death of the testator, whose wife died the day before her husband. By this will Mr. Kelley left money for no fewer than 7,100 masses, and the following sentence in the will shows that fear of the pains of Purgatory was the uppermost thought in his mind when considering the disposition of his property:

"I am absolutely determined that the said 5,000 masses shall be said, no matter what priest or priests offer them, or no matter if my other bequests fail, either from lack of funds or for any other reason."

The "Jersey Journal," June 8, 1916, said that the will had

not been admitted to probate because a caveat had been filed against it by James J. Gibson, father of the deceased wife and grandfather of three-year-old Margaret Kelley, the only child of the testator, and, on behalf of the child, Judge Harry W. Lange represents the caveator. The paper goes on to say: "The ground on which the caveat is based, it is believed, is alleged testamentary incapacity. The Rev. Father Joseph H. Meehan, rector of All Saints' Roman Catholic Church, is named executor in the will, but he has renounced the right to serve, and until the will is probated no administrator will be appointed. The estate is said to be valued at about $50,000.

"By the terms of the codicil the child Margaret is to receive the residuary estate after the death of her mother (deceased), which includes property in Shoreham and also 800 feet of shore front at Baiting Hollow, L. I. To the child is also left $500. She is to have the property forever, the codicil states. To the Rev. Father John Genders, of the Church of the Infant Jesus, of Port Jefferson, L. I., is left $500 for masses."

The terrified testator expected to spend at least six years in Purgatory himself, and he was also sure that his mother and father, two sisters, a brother and Sarah E. Allen would be there yet for that period of time, in spite of what the learned author of the "Letters to His Holiness Pope Pius X" calls the "Sabbatine privilege, according to which the Mother of Christ descends every Saturday into Purgatory to deliver the souls of such scapular wearers as she may find there." The proof of this is to be found in the detailed way in which provision is made for the relief of himself and these kinsfolk. For himself Father Meehan was left $5,000 in trust, for masses. Of this sum, $500 for masses, to be used by the Rev. Father within six years; $300 to Fathers Kelly, St. Patrick's Church, for masses within three years; Westman, of Kearny, $200 for masses for two years; Reilly, St. Henry's Church, Bayonne, $200 for masses for two years; Meehan, of Newark, $300 for masses for three years; Beekman, of All Saints', $200 for masses for two years, and Monsignor Sheppard, $300 for masses for three years; Father Hall, of St. Aloysius Church, $300 for masses for three years; $300 to Father Smyth, of St. Joseph's Church; Father Farrell, of All Saints, $200 for two years' masses; Father Mer-

colino, of the Church of the Assumption, $200; Fathers Mulhall and Hopson, of St. Ann's Church, $200 each; Father McDonald, of St. Patrick's, $200; Father Monaghan, St. Paul's, Greenville, $200; Father McGinley, of St. Aedan's, $200. All these sums are for 5,000 masses for the repose of the soul of the testator, 500 more being provided for in the codicil and the rest coming out of the residuary estate. If any of the priests named are dead or incapacitated, the masses, the will provides, are to be celebrated by Father Meehan, or by arrangement with the rector of St. Peter's Church.

To Father Meehan is also left in trust $1,600 to pay to Father Ryan, of St. Bridget's Church, for masses to be said three years for the repose of the souls of the following: Mother, Mrs. Annie Kelley, 200 masses; sister, Agnes Kelley-Beagley, 200 masses; 500 masses for James P. Kelley, a brother; 300 masses for Annie Kelley Dykeman, a sister; 200 masses for Sarah E. Allen; 200 masses for William Kelley, father.

These bequests, we are told, were not affected by the codicil. The money in the residuary estate, under the will, is left to the cousins, Mamie Kelley, and Annie Kelley, of 112 Cedar Street, New York, "in trust that they may have masses said." The will also reads: "It is my will that my executor commence the reading of the masses and give directions for the commencement of the reading of the masses for my soul at the earliest possible moment after my death."

Here are a few other items of similar tenor from daily papers:

"Michael Healey, who died on October 2 last, left $2,000 to the Rev. Father Flood, of the Church of St. John the Evangelist, for masses."—N. Y. "Sun," Oct. 6, 1913.

"The will of Mary A. Reilly, filed in the Surrogate's Court yesterday, made bequests of $5,500 from an estate estimated at $8,000 for masses for the souls in Purgatory."—N. Y. "Times," Nov. 11, 1913.

"Mary L. Howleden, who died August 7 last, left $12,000 for masses."—N. Y. "Sun," Aug. 22, 1914.

Another angle of this matter was presented in "The Converted Catholic" for August, 1914, in which Michael J. F. McCarthy, B.A., T.C.D., Barrister at law, an Irish Roman Catholic, writes:

"The solicitor told me that a short time since he was called to draw up a will, the testator being a well-to-do farmer. The man first left a lot of legacies to different orders of priests—Jesuits, Franciscans, Redemptorists, Dominicans, Vincentians and many others, to say masses for the release of his soul from Purgatory. Then he left money to several orders of nuns to pray for him after death. The solicitor was astounded as he heard bequest after bequest for this purpose. When $7,500 had been left in this way, which was almost all the ready money the man had, the solicitor asked in amazement, 'Are you going to leave all your money to strangers? Won't you remember your wife and family?' The dying man's answer was, 'I am not leaving my money to strangers; I am spending it on myself!' This is the frame of mind which Roman Catholicism begets; this is the passion of fear which it arouses in the mind and which becomes most strong in death."

Truly is Purgatory a gold mine for Our Lady of Perpetual Graft!

Sponsors at Baptism should know how to say, and say correctly, not only the Lord's Prayer, but also the Creed. They should, too, out of respect for the Sacrament, to whose ministration they are a necessary adjunct, postpone their celebration of the event at least until it is completed. To "stand up" for a child is a serious thing, but it is not so formidable that one should have to brace oneself for the ordeal.—Brooklyn "Tablet," Aug. 11, 1913.

The "New York Times" of August 25, 1914, contained an account of the funeral of a New York priest at which a eulogy was pronounced by the Right Rev. Monsignor M. L. Lavelle, Vicar-General of the diocese, who is reported as saying, among other things: "Father Taylor was born a priest, he lived a priest and will be a priest in Heaven." To everybody who knows that the most important duty of a priest is to officiate at the offering of "the unbloody sacrifice" of the mass, the idea that this function will be performed in Heaven, will be a distinct novelty, to say the least. For people who can believe that sort of thing, that must be the sort of thing they do believe.

THE GREATEST FIASCO IN HISTORY

The course of events in Europe since the appearance of our last issue has confirmed the accuracy of our statements in respect of Pope Benedict's intervention in favor of peace and the inherent weaknesses of his Peace Plan; it can now be safely pronounced to have been a dead failure. By this it is not meant

THE RETURN TO THE ARK.

The Dove returns to the Papal Noah but without an olive-branch. De Amsterdammer. "Literary Digest."

that some of the ideas put forth by him—not one of which was original—may not be discussed at the peace conference. On the other hand, the Pope himself said that he based his circular letter on language used by responsible speakers for various nations. What is meant is, that not one nation really accepted either the document itself or the Plan that it embodied, and the only real reply worthy of the name was that given by President Wilson which went as near to being a flat refusal to even consider its propositions as a state document could reasonably be expected to go.

In various ways the fact of this failure has been widely expressed by both secular and religious journals, in many lands, and although the *Literary Digest*, October 13, 1917, makes no direct reference to it, it supplies, under the caption "The Pope's Motives," a clue to what may be one of the less prominent (but none the less real) causes of that failure.

The writer begins by saying that the Pope's exalted office does not seem to protect him from "the doubts and suspicions engendered in the mind of mortal man by the bitterness of war." This is a charitable way of looking at it, although the words, taken at their face value, would seem to indicate a curious ignorance (or ignoring?) of many facts in the history of the Vatican during the last fifty years.

We are then told of a more or less widespread feeling that the peace move by the Pope was intended as the first step towards the restoration of the Temporal Power, and one of the Belgian diplomats in Rome is quoted as having said, in the London *Daily News,* in his description of an interview with the Pope:

"I have known the Pope for many years, and have had frequent official and personal interviews with him, both before and since his enthronement. The following brief account of the last—some weeks ago—will perhaps help the public to understand some of the sentiments in his recent Note.

"The Pope is not the least Germanophil—quite the reverse—but the terrible and calamitous nature of this war has led him to overlook the specially cruel manner with which Germany has waged it. Distrust of Russia has been an absolute obsession of his. Before mentioning the motives which to my mind have fashioned the Pope's conduct during the present war and have prompted his Note, it may be as well to state that, according to all available information, the Note was not 'dictated by Austria.' I think that this Note, as well as the Pope's consistent attitude of studied impartiality, may be ascribed to the three following motives:

"(1) Desire to obtain a seat at the Peace Congress, at which the question of Temporal Power may be reconsidered by the principal world Powers.

"(2) Fear to offend the powerful German Catholics, thereby incidentally giving impetus to the German modernist school at Munich, which before the war had become restive and undisciplined.

"(3) Fear lest the Austrian Empire, the greatest of the Catholic Powers, should suffer shipwreck.

"I have said that the papal Note was not 'dictated by Austria,' yet, as my personal intercourse with his Holiness has taught me, he has a very warm corner in his heart for the Danubian Empire. In a word, he is Austrophil. The Italians believe that the present Pope is satisfied with the solution of the Roman question which has prevailed for close on fifty years. The reverse is the case. The Pope, so far as this question is concerned, is more Jesuit than the Jesuits. In conversation he constantly refers to the need for a fresh solution of this thorny problem. Temporal as well as spiritual freedom, he believes, is absolutely necessary to the head of the Catholic Church."

[In passing, one feels that it would be interesting to know the precise meaning of that reference to "the German modernist school at Munich, which before the war had become restive and undisciplined."]

A London weekly—*The New Europe*—writes with regard to the Pope's ambition to be once more an earthly sovereign:

"Those who watched the desperate efforts of the Vatican in 1900 to secure admission for a papal delegate to the first Hague Conference, in order to obtain an indirect acknowledgment of the temporal sovereignty of the Pope, will understand the present effort to establish for the Vatican some status in regard to the belligerents that shall peg out a claim for Vatican participation in the Peace Conference. And those who know, by sad experience, how potent in ecclesiastical diplomacy are considerations of political advantage, and how completely they outweigh the moral and religious interests which the Vatican professes to serve, will readily conclude that no more powerful temptation could have been offered for the abandonment of papal neutrality than the prospect of the inclusion of a papal delegate among the plenipotentiaries who will sign the treaty of peace."

In discussing the *Daily News* interview, *The New Europe* remarks that if, as the diplomat states, the Pope believes that

Temporal Power "is absolutely necessary to the head of the Catholic Church," then—

"If this be true, his Holiness can hardly be blamed for sympathizing with the Central Powers, since it is obvious that the other group of belligerents can never admit such a claim. The presence of Italy in our alliance would in itself be a sufficient obstacle; but it is no less certain that Russia—even revolutionary Russia could hardly be reconciled to once more placing the head of one Christian Church in such a favored position; while the British and American Governments, though full of the best intentions toward the Papal See, can hardly be expected to commit themselves actively in its favor, in view of the indifference, not to say hostility, of very large sections of their populations. It is extremely doubtful whether any of the Allied Powers would, under any circumstances, admit the purely political claim of the Pope to be represented at the Peace Congress; but even the bare possibility that he might seek to raise the question of the Temporal Power would undoubtedly clinch the matter."

The allusion to Italy in the above paragraph doubtless suggested a quotation from the semi-official *Tribuna* of Rome, which says that by his recognition of "the will of the people" the Pope himself has dealt the death-blow to the Temporal Power and has tacitly dropped the whole idea of any extension of it. It argues:

"We were able to understand Vatican intransigeance in the Roman question as long as the foundation of Vatican policy was divine right and traditional heredity, that is, the principles of feudalism still permanent in the Central Empires. We can understand, from the point of view of the Vatican, the Roman question when attached to these principles, but it necessarily falls to the ground from the moment that the Vatican adopts for its policy the principles of the liberty of nations and the rights of peoples. With this transformation the Roman question has no longer any reason to exist, and falls *ipso facto*. Therefore, if the Vatican organs desire in this question to advance subtle distinctions of right and equity, mixing the old with the new in order still to maintain this question in their phantasmagoric life, then we must reply that in that case we have reasons to doubt the genuineness and sincerity of the adoption of the principles which figure so prominently in the Pontifical document, by which

the dignity, sincerity and value of the document would be seriously injured."

In the New York "World" of October 23, appeared the following from London, dated the day before:

"Replying to questions in the House of Commons the Rt. Hon. A. J. Balfour, Secretary for Foreign Affairs, said:

"There seems to be no reason at present for adding anything to the acknowledgment already sent by the British Government to the Pope's peace proposals."

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